

THE CHRISTIAN CENTURY

Vol. XXXIV

April 5, 1917

Number 14

The Breath of Eternal Life

By Frederick F. Shannon

Can We Believe in Immortality?

By John R. Ewers

APR 7 1917

CHICAGO

Can April Beat March?

The answer rests with our minister readers. We are asking them to make special efforts this month to secure three new subscriptions apiece to *The Christian Century* from among their parishioners or elsewhere. April is normally not a big month in our subscription department, but if our ministers join in this specific concerted effort, April will "fool" all the big months that have gone before. March beat February. February beat January. January beat December, and December set a new record in receipts for new subscriptions and renewals to *The Christian Century*. Suppose we all give April a helping hand in its ambition to "fool" its sister months!

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The Christian Century

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THE CHRISTIAN CENTURY

PUBLISHED WEEKLY BY THE DISCIPLES OF CHRIST
IN THE INTEREST OF THE KINGDOM OF GOD

Expirations—The date on the wrapper shows the month and year to which subscription is paid. List is revised monthly. Change of date on wrapper is a receipt for remittance on subscription account.

Remittances—Should be sent by draft or money order, payable to The Disciples Publication Society. If local check is sent, add ten cents for exchange charged us by Chicago banks.

Entered as Second-Class Matter Feb. 28, 1903, at the Postoffice, Chicago, Illinois, under Act of March 3, 1879.

DISCIPLES PUBLICATION SOCIETY, PROPRIETORS, : 700 EAST 40th STREET, CHICAGO

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The relationship it sustains to Disciples organizations is intimate and organic, though not official. The Society is not a private institution. It has no capital stock. No individuals profit by its earnings.

The charter under which the Society exists determines that whatever profits are earned shall be applied to agencies which foster the cause of religious education, although it is clearly conceived that its main task is not to make profits but to produce literature for building up character and for advancing the cause of religion.

The Disciples Publication Society

regards itself as a thoroughly un-denominational institution. It is organized and constituted by individuals and churches who interpret the Disciples' religious reformation as ideally an unsectarian and unecclasiastical fraternity, whose common tie and original impulse are fundamentally the desire to practice Christian unity with all Christians.

The Society therefore claims fellowship with all who belong to the living Church of Christ, and desires to cooperate with the Christian people of all communions, as well as with the congregations of Disciples, and to serve all.

The Christian Century desires nothing so much as to be the worthy or-

gan of the Disciples' movement. It has no ambition at all to be regarded as an organ of the Disciples' denomination. It is a free interpreter of the wider fellowship in religious faith and service which it believes every church of Disciples should embody. It strives to interpret all communions, as well as the Disciples, in such terms and with such sympathetic insight as may reveal to all their essential unity in spite of denominational isolation. The Christian Century, though published by the Disciples, is not published for the Disciples alone. It is published for the Christian world. It desires definitely to occupy a catholic point of view and it seeks readers in all communions.

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Second

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By William Adams Brown

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By G. Stanley Hall

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THE \$6,300,000 FUND

The least thing the Men and Millions Movement is doing is to raise \$6,300,000. This is well understood where the team has been, but elsewhere the financial aim is looked upon as the chief, if not the only, goal. When there is a dollar mark in sight, it is hard to make an American think in any other terms. But Mr. Long says concerning his pledge of a million dollars, "Any young man who goes out as a missionary is doing more than I am. He is giving all, while I am simply giving a part of my life, as represented by a part of the money that has come to me."

But the \$6,300,000 is a necessary part of the Men and Millions Movement, because it is immediately needed in the work that seems divinely committed to the Disciples of Christ. To double the volume, improve the quality and guarantee the integrity of our college work within seven or eight years is not merely a good thing to do, it is absolutely essential to the very existence of the schools and to the mission of the Disciples. The \$3,625,000 allotted to education does not complete but only makes a good beginning on this task. No one else will train leaders for our work. Without trained leadership its success is impossible, and our very existence becomes an impertinence, if not a crime.

As the Disciples, by their missionary efforts, have become an international people, their task has been multiplied by seven. Schools, churches, hospitals and homes must be established, manned and maintained in Latin America, Africa, India, the Philippine Islands, China, Japan and Tibet, as well as in America. Not to follow up the marvelous advantages given to us by Providence and the heroic efficiency of our pioneer missionaries, would be not only foolish, but culpable. So the Movement has assigned \$1,100,000 to the work abroad and \$1,450,000 to missions and benevolences in North America. These amounts, with the \$3,625,000 for education and \$125,000 for possible shrinkage, make up the \$6,300,000.

As rapidly as these facts and conditions are realized, the money is being provided that will enable willing young men and women to follow the vanguard as they followed the Christ. Already over \$4,400,000 has been subscribed, in sums ranging from \$500 (the smallest amount that is accepted) to \$1,000,000, payable in five years. Much of it has been paid and is at work. No gifts are asked in public. The meetings and addresses are solely for the purpose of imparting information.

All the pledges are made privately, quietly and deliberately. One thousand dollars comes from a man and woman, both of whose children have become missionaries. Another home gives its only child and her complete support. A woman thinks of giving a thousand dollars but, as she looks all round the proposition, increases it to five, ten, twenty thousand, that she may be "fairly represented before God." Another's ten thousand grew to fifty and then to eighty-five thousand, just as anybody who has found an extraordinarily good field for investment wants to make his holdings as large as possible. In the same spirit hundreds of men and women have made pledges of five hundred dollars, many of them at a sacrifice that puts them into real fellowship with the missionaries.

Encouraged by the response that has been made to this call, June 1, 1918, has been set as the date for the completion of the \$6,300,000.

MEN AND MILLIONS MOVEMENT

222 W. Fourth St., Cincinnati, Ohio.

THE CHRISTIAN CENTURY

CHARLES CLAYTON MORRISON, EDITOR.

HERBERT L. WILLETT, CONTRIBUTING EDITOR.

Volume XXXIV

APRIL 5, 1917

Number 14

The Easter Spirit

DOES EASTER MEAN AN EMPTY GRAVE OR A TRIUMPHANT LIFE?

Many an historic incident fails to move us because it is unrelated to our lives. The high school boy fails to appreciate Cæsar's work in the Gallic wars. He may even wish at times that Julius Cæsar had never gone to war at all. The only relation of Cæsar to his life is that he must perforce read about it in an unknown tongue.

Even when we learn of historic incidents in a more pleasant way, when the reading of them brings genuine enjoyment, it is often with a feeling of detachment. The only history that really grips us is that which is taken up into experience. When a modern reformer reads the life of Savonarola, he gets more than a historian's feeling for this brave man of Florence. Savonarola becomes reincorporated in the soul of the reader. He lives again in the life of the man who would attack the vanities and sins of modern life.

There are two ways of telling the Easter story. One way concerns itself with the minutiae of what happened one Sunday morning at the tomb which had been built for Joseph of Arimathea. When we consider the stories concerning these happenings, which have come down to us, they are disordered enough. In one gospel, the women come before sunrise; in another, they come after sunrise. In one gospel two women touch Jesus' feet; in another, a woman is forbidden to touch him. There is confusion in the accounts as to the impression made by the announcement made by the women. One writer tells us of the unbelief of the apostles; another tells of the departure of the disciples for Galilee. There are more than twenty such difficulties.

★ ★

These critical studies of the Easter story have become a commonplace in the Christian world. One effect of them has been that some persons have fallen away from the faith. We shall not say that a good Christian may be entirely unconcerned as to what happened on that first Easter morning. He will always want to know. We do insist that there is a more fundamental way of treating the question of the continued life of Jesus. What did it mean in the religious experience of his near friends? What can the Easter story mean in our experience today?

Paul made the belief in the resurrection the very heart of his message. This was his gospel. Yet there is only one place in his voluminous writings where he stops to consider appearances. He says Christ was revealed "in him." This experience he places among the evidences of the continued life of Christ alongside the other stories.

Paul in discussing the Easter hope does not put forward a belief in resuscitated bodies as being the

Christian idea of resurrection. He insists that there is a natural body and there is a spiritual body.

The service which Christ rendered the world is that he "brought life and immortality to light." The world already had a strong hope of immortality; the Pharisees and others believed in the theory. It was Christ who gave this hope a great moral meaning. In Christ immortality is no longer a matter of continued existence. It becomes a question of a glorious extension of the personality. The everlasting life in Christ is no mere extension of years to infinity. Such existence is abhorrent to humanity. In the legend of the Wandering Jew, who sought death and found it not, we have spoken our contempt for a life that would go on through the centuries aimlessly. The Easter hope is the hope of such growth, such power, as would make us ever more truly a force in the universe.

Paul's Easter prayer was, "that I may know Him and the power of His resurrection." The resurrection as a mere historical episode was one thing; to know the resurrection in a personal way, to carry it up into religious experience, is another thing.

Paul's Easter faith was the mainspring of a life of great activity in the service of humanity and in the preaching of the truth. His faith gave him strength to endure hardship as a good soldier of Jesus Christ. When at the end of his life he faced martyrdom, he was able to say "I have fought a good fight," for he had been sustained by the great Easter faith that his work would not end with his life.

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What does Easter mean in our own religious experience? We have made it a joyous day with our flowers and crowded churches and hallelujahs. It is the significantly Christian thing that the one day in all the year when we talk most about death, we are the happiest in all the churches. There is in the Christian soul a great hope of immortality which is kept alive by our faith in the ever-living Christ.

Easter is a great day for the optimist. Our Christ went forward with his mission of helpfulness to humanity with the shadow of the cross upon his life. On that evil day at Calvary, it seemed that error and hatred and the hosts of evil had triumphed. Hell and its minions found but a short-lived triumph. The Risen Christ was a more terrible antagonist than ever had been the wayside teacher of Galilee.

Some of us may not live to see the travail of our souls. Error seems upon the throne. Evil musters mighty armies. We may even follow all the way with our Lord and close our eyes upon a world that seems altogether in the grip of the evil. Let us not despair. We learn on Easter day how defeat may be turned into a mighty victory. When we know the power of his resurrection, we shall know that our battles for God are not defeats, though victory be delayed.

EDITORIAL

WHY SUPPORT THE CONGRESS?

THE Disciples of Christ had their beginnings in an intellectual movement. They produced great documents such as the Declaration and Address. There was set up in the wilderness of Virginia a printing press which was the means of bringing new views of religion into currency in the new west which was then forming across the Allegheny mountains. A college was built soon after the printing press was set up. In sermons and debates, the Disciple way of looking at things in religion was given great prominence.

If in these days the men who lead the movement imagine that they can be good Disciples and yet be indifferent to the intellectual problems of religion, they are entirely removed from their historic moorings. The religious problems of our day are even more urgent than those of the time of Alexander Campbell. The movement finds its motive power in religious concepts. When we are altogether "practical" we shall find suddenly that even the practicalities of a great religious body have gone awry for lack of clarifying religious ideas.

The Congress of the Disciples serves the purpose of affording a free discussion of our intellectual questions, for which we have no time nor atmosphere at the national conventions. This meeting is not the project of any party in the church. Any man who has a thesis which he feels able to defend finds a hearing here. If men refuse to bring their ideas into the arena of discussion, it does not speak well for their belief in the soundness of these ideas.

The meeting of the Congress this year in St. Louis brings together men of varying tendencies. The discussions will be organized around a wide variety of topics. The men who speak are known as thoughtful men, thoroughly competent to treat the matters which are entrusted to them for interpretation. The Congress this year should receive the cordial support of all our men who have intellectual interests.

AFTER THE WAR

WE begin to speculate already what will happen after the war. It seems only a matter of time now until the great war machine of the Kaiser, which has been a threat to the world's peace for a whole generation, will have been put on the scrap heap. Yet, of course, no man may speak safely of this until after the event.

After the war, there will be a great scarcity of men in Europe. Immigration had left Europe with a deficiency of men before the war. Even if some immigrants return to the help of their stricken families, it would be a hardy prophet who would talk as if the return wave of men would equal the outgoing wave. In Paraguay a great war reduced the number of men to a smaller percentage than any country had ever known before. For Paraguay it meant the lowest moral condition ever known in a Christian nation. What will the deficiency of men mean for Europe?

After the war, there will be poverty such as has not been known in Europe since the inauguration of modern methods in production. Great areas are ruined by trenches; some of them will never be completely reclaimed. Houses have been burned. Cattle have

been eaten up. It will be hard to bring the war-stricken countries back to a normal basis within a generation.

What of the conditions of human life? Just now the children are growing up without proper nourishment where they have not perished as in Poland. These will never be the useful members of society that their fathers were. The next generation will be recruited from a larger percentage of fathers who are physically inferior and who will transmit their weakness. The prospect is one to fill our souls with grief.

It is not yet clear to us just what we must do to help after the war is over. But the blood money of this terrible struggle is in our coffers. We cannot any longer look on the sorrows of Europe with a provincial mind. Her burdens must be ours as well.

WHAT IS THE FUTURE OF THE RUSSIAN CHURCH?

WHAT effect the revolution in Russia will have upon the Orthodox church remains yet to be seen. If it be proved that her high dignitaries shared in the intrigue with Germany which is charged against the old government, then the reaction against the church will be a violent one. The present government is made up of the Intelligentsia which is largely anti-clerical.

It is often said in defense of the Russian church that it is a more democratic church than the Roman church. There is far more of lay participation in ecclesiastical affairs. There is a married clergy which guarantees a higher moral tone than is usual with the celibacy. The church has clung, however, to the medieval superstitions with more persistence than most bodies which have come through the middle ages to the light of our modern civilization.

There are in Russia more sects than are in America. These are not all Protestant. Some of them are protesting that the present church is too progressive! There are bizarre sects like the Doukhobors with various kinds of eccentricities of dress and customs and psychology. Some of the sects are importations of Protestant movements from other countries, modified to suit the needs of Russia. No one of these dissenting bodies is numerous enough now to be a formidable rival to the state church.

Meanwhile the English church has been reaching out its hands in a friendly way to the Russian state church. Such a friendship would be useful to Russia. It would furnish a means of bringing some most valued reforms to the Russian church through an interchange of fellowship between the two bodies.

Perhaps few of us are so extreme as to deny that it is better for a state church to be reformed from within than to be supplanted with something from without. If the new democratic government of Russia succeeds, the Russian church will have a new incentive to become modern in character.

CONGRATULATIONS TO CHINA

CHINA is accomplishing something this spring which may well give her a place among the most progressive nations of the world. On March 31, she completed her enfranchisement from the curse of the opium habit.

In 1906 the empress dowager ordered the poppy fields to be reduced in size one-tenth each year. Since 1914 the sale of opium was permitted only in the three provinces of Kiangsi, Kwangtung and Kiangsu, where foreign capital has been invested in the fields. These investors have made every effort and used every influence to make the Chinese authorities abandon their plans, but all in vain.

Perhaps no one has summarized the significance of this amazing social achievement better than Professor Ross in his book, "The Changing Chinese": "The experience of the Chinese with the opium habit shatters the comfortable doctrine that organized society need not concern itself with bad private habits. The hand of the government was withheld for a long time in China, and if any salutary principle of self-limitation lurked in the opium vice, it ought to have declared itself long ago. If it were in the nature of opium-smoking to confine its ravages to fools and weaklings, if out of each generation it killed off the two or three percent of least foresight or feeblest self-control, it might be looked upon as the winnower of chaff; and society might safely concede a man the right to go to the devil his own way and at his own pace. But the vice is not so discriminating. Like a gangrene it ate deeper and deeper into the social body, spreading from weak tissue to sound till the very future of the Chinese race was at stake. Now liquor is to us what opium is to the yellow man. If our public opinion and laws had been so long inert with respect to alcohol as China has been with respect to opium, we might have suffered quite as severely as have the Chinese. The lesson from the Orient is that when society realizes a destructive private habit is eating into its vitals, the question to consider is not *whether* to attack the habit, but *how!*"

A MINISTRY WITH A UNIVERSAL APPEAL

IT is possible to find people who do no humanitarian work but it would be almost impossible to find anyone opposed to such work. We read in the newspaper the other day a story of a "meanest man" who was opposed to charity because it made the recipient think worse of himself than he ought to think and the donor better of himself than he deserved. This was, however, the captious observation of a clever fiction writer. All of us believe in feeding orphan children and in making old age peaceful and comfortable. This is the mark by which we know that we are civilized.

The National Benevolent Association has no theological issues to interfere with its work. The old-timer finds it in the Book that the early church devoted much of its energies to work not essentially different from the activities of our effective society. The up-to-the-minute radical finds it a beautiful and significant thing to care for little children and place them in homes where they will grow up under the care of loving foster parents.

Though this organization is relatively new among us, it has come rapidly into prominence. The growth of income and the corresponding growth of institutions has been a most gratifying one. It has taken some years to get the people of the Disciples movement thoroughly acquainted with our benevolent work, but there is every reason to believe that a great democratic brotherhood like ours will soon respond with great generosity to the call of the sick and the aged and the little children.

The churches which still hold to special days for

offerings for the various causes will do well to provide for a generous treatment of this splendid work on Easter Sunday. This is the one day in all the year which is utilized as an anniversary of our benevolent work.

MORMONS WORKING IN ENGLAND

SINCE the beginning of the war it is said that there is a great increase of Mormon activity in England. There are, of course, a large number of women bereaved by the war, and the men in most households are away from home.

The most active opponent of Mormonism in the United Kingdom is Winifred Graham (Mrs. Theodore Cory), the novelist, who has written a number of books in which she sets forth the nature of the Mormon menace. Her novel, "Ezra, the Mormon," has been translated into twelve languages, and she has a more recent story, "Judas of Salt Lake."

Mrs. Cory has also written a considerable tractarian literature. In one of her tracts she quotes from a Mormon work, their "Book of Ready Reference," where they say: "The prohibition of polygamy is not only a prohibition of what nature permits in the fullest manner, but what she requires for the reparation of states exhausted by war."

That the Mormon propaganda has been successful in some measure in recent months is shown by the statistics for April and May of last year, in which there were ninety-three people submitting to the Mormon baptism as reported by the Anti-Mormon Society of Liverpool.

This foreign propaganda of the Mormon church has been skillfully carried on by means of moving pictures and every kind of modern device. They have a zeal which is worthy of a better cause.

As a body of doctrines, we can afford to be as tolerant toward Mormons as toward other groups of people who believe strange things. It is the moral and social phases of Mormonism which require that it shall be given no quarter by the progressive civilization of the world until it gives up the abhorrent tolerance of polygamy. When this is given up, one of the big reasons for the growth of the movement will have passed away.

THE MINISTER AND THE COMMUNITY

THE diary of a busy minister would be a revelation to many people. They picture him getting up leisurely and sitting down after a late breakfast to work on his sermons for the following Sunday. They have no vision of his carrying on a larger correspondence than many of his business friends have.

The minister has been called the trouble clerk of the parish. Domestic difficulties between husband and wife are often arbitrated by him. Religious workers who do not understand one another come to him for counsel and advice.

The mails have come to be a great avenue for religious work. It is not only used for purposes of religious publicity, but it is also a means by which the minister, through letters well written, may direct activities and carry consolation to sick souls. There comes to him through the mails many requests for help for worthy causes. People seeking employment give the minister as a reference. So it happens that large churches in these days employ stenographers and keep them busy all day long.

The minister is expected to go to many meetings outside his own parish. If he does not do this, he is cata-

logued as lacking in community spirit. Tonight he goes to the tuberculosis society and tomorrow he addresses a woman's club. There are many ministers who make more addresses outside their churches than they do in them. Thus the modern community makes a great draft upon the minister's time.

Years have established the custom that the minister visit the sick of his congregation. This is often a real opportunity to do religious work, especially with men who seem to have no other leisure time. Charles M. Sheldon reports that one winter he visited every family in the parish calling on sick people. The expenditure of time in this kind of work is considerable.

All of this is said to help any unsophisticated person to think through the problem of "what a minister does with his time." There are ministers who neglect these things, but they do not stay long in their parishes. The minister's community service is only one kind of demand upon his energies.

SOME STATISTICAL INTERPRETATION

GA. HOFFMAN did a good piece of work in a recent issue of the *Christian Standard* in interpreting the statistics of the year book with reference to the growth of the Disciples in cities. Mr. Hoffman does us the service of showing that the year book recently published by the American Christian Missionary Society is misleading in suggesting that the Disciples are predominantly a rural people. It is true that 82 per cent of the churches are in rural districts, which means in the open country or in villages of less than 2,500 population. However, a majority of our members live in cities even at the present time.

The most significant feature in Mr. Hoffman's study is the grouping of statistics to show in what direction we are moving. Are the Disciples growing more urban in character or less so? In twenty-five years the growth of the Disciples in the whole country has been 85 per cent, while in forty leading cities they have grown in the same period 290 per cent. There can be no doubt that we are headed toward the cities and the battle of our future is to be fought out there.

It is interesting to note that among the large cities of the country few cities have proved so fertile a field as has Chicago. In this city central to the Disciples' strength the percentage of gain has exceeded that in New York, Philadelphia, Pittsburgh, Washington, Baltimore, Cleveland, Cincinnati, New Orleans, and San Francisco. Los Angeles, Kansas City and Des Moines have excelled Chicago in the rate of growth, though these have hardly been rated as typical metropolitan situations.

We must dissent from Mr. Hoffmann in his conclusions as to the matter with our rural churches, which have confessedly been going backwards. The remedy is not a fresh supply of poorly trained men. It is a type of organization that will support highly trained men in the country. The farmers are now in many cases college men. We can no longer present the gospel to them through the uneducated exhorter.

USING BIG WORDS

THE negro's frequent inappropriate use of big words has given the vaudeville actor his chance. It is a wonder that this same theatrical performer has never seen the opportunity of presenting the sopho-

moric preacher upon the stage. The *Chicago Daily News* prints the protest of a foreigner who went to church one day in Chicago. Here it is:

I am a foreigner. Last Sunday I attended services in charge of a person who, I am told, is a "popular" pastor or lecturer. The opening sentences were from Emerson, and I anticipated that the address would be a treat. However, I was soon disenchanted. The lecturer seemed to make a studied effort to avoid every homely English word of one or two syllables if it were possible to use words of three, four and five syllables. Will some one kindly explain the meaning of the following expressions: "The cosmic sense," "a more determinant oscillation," "a vocabulary dipped in the nectar of God's eternal justice," "the simplicity of the inner laboratory of man's consciousness"?

If the purpose of the sermon is to convince the hearers of the learning of the pastor, then a vocabulary like that above is useful—with certain kinds of hearers. If, however, the purpose of the preacher is to make religion plain instead of obscure, then the kind of preaching the foreigner listened to is useless.

We would not advocate the Billy Sunday preaching as a model by any means, but it does have the virtue of simplicity. No one is ever in any doubt as to what the preacher means. Not many people care to confess that the preacher "preached over their heads this morning," but how often it has happened is known only to the faithful.

The preaching of Jesus Christ is a model of simplicity and power. Its figures are those of common life and are not taken from the stilted and artificial models of the schools. He had the art of expounding the most sublime truths in terms understandable to the "lost sheep of the house of Israel" who were unfamiliar with religious terminology. It was for this reason that "the common people heard him gladly."

Some one asked Lincoln why it was that he could make himself understood by the least educated people as well as the educated. He replied that as a boy he had made it a rule, after he had heard a speech delivered, to go over it in his mind again and again trying to put it into language that his neighbors could understand. This story has a lesson for the minister.

FAITH IN OUR BROTHER MAN

LLOYD GEORGE, the premier of Great Britain, in discussing the Irish question recently, declared that it was complicated because of the Irish suspicion of England and the English suspicion of Ireland, and, worst of all, the suspicion of some Irishmen for other Irishmen. In this striking assessment of the Irish question, the premier struck the tap-root of many of our human difficulties. Behind the great armaments of the world is suspicion. Lack of faith and friendliness lurks in households and neighborhoods and in every kind of human association.

One might say that next to the great creed, "I believe in God, the Father Almighty, maker of heaven and earth," is the more modern creed, "I believe in my fellow men." This creed lies at the base of our modern civilized life.

Faith in our brother man is necessary in the world of learning. None of us may any longer hope to cope with the increasing wealth of learning. No man could ever read his way through the library of a great university, for there would not be years enough to his life. The preacher must trust the doctor in medicine and the lawyer must trust the traveler and geographer in science. Most of the things we say we "know," we

know on the reliable testimony of those of our fellow men whom we call "authorities."

In the commercial world, faith is called credit. The honest man of small resources gets a loan at the bank, where the dishonest man of large resources would fail in securing a loan at the same place. Credit is based on honesty as well as on assets.

Faith inside the home circle would save many a

domestic tragedy. A suspicious wife often imputes to a husband deeds of which he is innocent. The modern Othello fails in his domestic life because he has not faith in his life companion.

It is better to be victimized sometimes than to live a life of chronic suspicion. The great-hearted man learns to say with ever-increasing warmth, "I believe in my fellow men."

Why I Am a Disciple

Second Article

THE PROVIDENCE OF BIRTH

WHEN I sat down to write this chapter of my reasons for being a Disciple I had in mind to write under the heading, "The Accident of Birth," but I cannot get my consent to admit that a matter of so great significance to one's life as the environment into which one is born is a mere accident. As a Christian, one of the constant disciplines of all my thinking is to keep myself aware of the divine activity in all those great events and facts of life which lie beyond my own decision and control. I have a strong vein of practical Calvinism in me which makes me feel that inevitable things, things that just come to you, things with whose origin your will has nothing at all to do, the *given* elements of our experience—those basic conditions of life, like the time and environment of one's birth, many of the causes of sorrow and gladness, perhaps even some forms of sin, and certainly death—that these are all determined in the providential purposes of the divine Father who knows what He is about, and whose will is best served by our recognition of his constant and gracious part in our existence and in the making of our character.

This being so, I cannot think of my Disciple heritage as an accident without meaning, but as a fact of divine election at the core of which I should be able to find some grateful revelation of God's goodness, and also some clues for the discovery of my duty.

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In holding thus concerning the providential character of my Disciple heritage, I do not assume a superiority attaching to that heritage as contrasted with other heritages. My pride in being born of Disciple parentage and to a Disciple environment is not the pride of supercilious aristocracy. I do not congratulate myself that I was not born a Presbyterian or an Episcopalian or a Dunkard. That would be the essence of pharisaism. The instinct that holds me with the people amongst whom I believe my lot was providentially cast does not in any sense clash with the instincts of those whose heritage is Presbyterian, Episcopalian or Dunkard. On the contrary, I would insist that the same providence I find in my own case operates in their cases also. It is no special dispensation of providence that I claim for one born amongst the Disciples. It is rather only a way of looking at one's life, a way which I think is the Christian way for each soul which has come to know itself as a child of God. Our lives from the beginning, and before the beginning, and throughout all our years, are in the keeping and guidance of the Father.

I believe in the *particularity* of all good things; that is to say, things are not good or ill in general, or in comparison with the goods or ills of others, but solely in their relation to a particular life, yours or mine. And our highest good, therefore, is not found by seeking goals that lie outside of our own concrete experience and lot, but by accepting our experience and lot for what they are in fact, and with God's help making the most out of life from within the midst of them. I, therefore, would not only concede to the Dunkard, the Episcopalian or the Presbyterian the privilege of regarding his religious heritage as a gift of God, but I would exhort him to do so, and to work out from within his ancestral group whatever ideals are vouchsafed to him as an individual.

I am not now preaching a doctrine of smug conformity to a social type. I am not implying that existent groups and types are to be regarded as fixed structures in the social order. On the contrary, I am convinced that many of these types and groups will gradually disappear and ought to disappear. Nor do I think the kind of loyalty to one's group heritage that I am here approving will tend to make more permanent in society the present sectarian structure of religion. On the contrary, if the sectarian structure is to be broken down it must be broken down from *within* the various units by souls whose vision of the better day of unity is matched by this instinctive loyalty to the associations and ideals of the groups in which such souls find themselves placed.

* * *

And finally, what I have said is not to be taken as closing the door of exit against the protestant, the come-outer. The principle of loyalty to one's own is not an absolute principle. "My country, right or wrong," taken pragmatically, is a valid enough motto because it silently assumes that the righteous considerations that bind me to my country are incomparably more important than the particular difference which happens at the moment to make a strain between my country's course and my conscience. Therefore, loyalty holds me to her in spite of what I may deem her present error. But the motto is heinously unethical if it is taken in an absolute sense. If with the fundamental purposes and policies of my country I find my conscience at variance, my higher loyalties command me to oppose my country and do what I can to frustrate her designs. So with respect to any social group, and clearly with respect to one's religious heritage. If one finds oneself at variance with the root purposes and tendencies of one's religious group so that practical co-operation is

impossible or heartless, then it is one's obvious duty to protest and to come out and find new fellowships where co-operation is unembarrassed and the soul not stifled.

* * *

For example, if I had been born a Dunkard and had come to feel as I do now feel about life and religion I am sure that my duty would be to find another fellowship. My present views and feelings are too much at variance with the dominant views and feelings of the Dunkards to afford me the personal satisfactions or the kind of fruitage which I would deem worthy of the investment of my life in their community. So, if they did not turn me out—as they would more than likely do before I had a chance to decide for myself—I should voluntarily choose my fellowship elsewhere.

The principle of loyalty is altogether a matter of the individual case and the individual conscience. There is no rule that one can lay down for another. My purpose in dwelling on the point at all in this connection is to emphasize the fact that in one's spiritual heritage and environment one finds—in the normal order of things—a body of assets, a working capital, so to speak, with which more can be accomplished than by going at life bare-handed. I am sure that the experience of many men who have been lured from their earlier religious fellowship (assuming, of course, that they had a really vital participation in it) to another by considerations that were not vital to conscience would support me in this view. There is something, some part of themselves, which they have not been able to transplant to their new environment, and they are drawn toward their older loyalty as the heart of the wanderer is drawn toward home.

* * *

To me, therefore, the fact that I was born a Disciple is not a mere accident, but a strong reason for my continuing to be one. My mother and my maternal grandmother were staunch Disciples. My maternal grandfather was a Baptist minister with strong tendencies toward the Disciples, which would naturally have prevailed to make him altogether a Disciple had not his life been cut off prematurely. My father was a Disciple preacher for thirty-five years. He was educated at Bethany College. I was baptized at his hands when I was ten years old. I began to preach in Disciples' pulpits when I was sixteen and was pastor of a church when I was seventeen. In my youth I conducted the singing in evangelistic meetings for some of the best known evangelists among our people, among them George F. Hall and James Small. I was a student in Drake University five years and was graduated. Dr. A. I. Hobbs was my first teacher. Dr. Robert T. Matthews was the teacher who in my undergraduate days most deeply influenced my thinking. Dr. H. O. Breeden, whose assistant pastor I was in the great Central Church of Des Moines, was the preacher who set me my earlier models of the Christian ministry, after those my good father gave me. It was through the mediation of Dr. I. N. McCash that I came to my Chicago pastorate nineteen years ago. My classmates of college days are, ninety per cent of them, Disciples. Many of them are Disciple ministers.

I mention these things, not because to the reader such personal details have any value in themselves, but as a means of concretely suggesting the way my life has been interwoven with Disciples' lives. What my

relations with the Disciples have been in later years the readers of *The Christian Century* already know.

* * *

Yet I cannot be quite fully frank, as I promised at the outset to be, if I should omit to make a reference in this connection to the situation created by the ugly personalisms that have strained our Disciples' fellowship in the past two decades. The attempt made—now at last shown to be abortive and futile—to organize the prejudices of a sensitive brotherhood like ours against men of the liberal school has been met with a quality of loyalty that excites my deepest admiration. Liberal men in our ranks faced conditions that often tried their souls. College positions were often shut in their faces, pulpits closed, convention programs arranged so as to make conspicuous discrimination against them. Their names were pilloried in the press with wanton disregard of truth. Secretaries of missionary societies were cowed by the threatenings of an impudent journalism and by the demands of a man or two who had great sums of money to give to our philanthropies.

I am thinking now of certain churches whose gifts to missions place them in the front rank of the churches, but whose pastors are never asked to speak at conventions simply because it is alleged by the program makers that their presence on the program would alienate certain monies expected by large givers.

I am thinking, to be more specific, of such instances as the ironical little drama enacted at the Toronto convention in 1913, when Professor Willett who had just returned from the most significant missionary journey that had been up to that time undertaken by a representative of our people, was presented to the convention and allowed to bow! But even this degree of recognition (?) brought to President McLean from Mr. R. A. Long, reputed to be the richest man in our brotherhood, an indignant protest with a threatened imperilling of the Men and Millions Movement which was at that moment in the incipient stages of being organized. Things like these have been too numerous and too flagrant to need recalling here in any multiplication of instances.

* * *

It is no wonder that under the pressure and discomfort of similar incidents a considerable number of our liberal ministers and teachers left the Disciples. Yet the remarkable thing about it is the fact that the great majority of them have remained, many of them in the face of most alluring calls elsewhere, choosing to suffer whatever embarrassment came to them rather than sever their connections with a movement in whose fellowship they felt the stirrings of the deepest loyalty, and for whose high ideals they cherished unperturbable conviction.

Time and a goodly Providence have wrought their gracious work, and the air has at last been cleared of much misunderstanding. Prejudices have loosened up, and liberal men are now not only accorded tolerance at the hands of their brethren, but, according to their ability, are looked to increasingly for actual leadership in the forward going of our movement.

Yet the change in the situation ought not allow us to overlook the strength of character manifested by those men of culture who maintained their loyalty in patience and quietness in the face of a never more ruthless opposition. I, for one, am proud of every liberal

man who has endured the persecutions of the past twenty years and kept his heart simple and uncynical. And I believe the future will more than justify this kind of loyalty, if it is not even already justified in the present hour.

* * *

In my humble way I have had my part in the tensions of these trying years. Never for one moment have I ceased to thank God that I was born a Disciple. And I gladly testify that my sense of complete identification with the Disciples is so deep and firm that I hold no resentment against those whose unbrotherly actions underlay and fomented the conditions from which, happily, we are now emerging.

No doubt to Mr. Russell Errett, publisher of *The Christian Standard*, more than to any other man, history will trace the discredit of having fomented the sinister activities which have come nearer making shipwreck of our brotherhood's holy enterprise than the uninformed imagine. Yet toward him personally I feel an interest that approaches affection. His great father's name is a family treasure with us. What Isaac Errett said has always seemed to me to be somehow inspired. And that instinctive social feeling that I have for any person or name connected with the making of our people's history makes me wish for a genuine brotherly fellowship with Mr. Russell Errett. In spite of our differences of opinion about theological or ecclesiastical matters, as fellow-craftsmen in the conduct of Disciples' journalism, there ought to be easy access between us based on personal confidence and common loyalty to the same great cause.

I am more intensely interested in Mr. Errett than I could be in, let us say, Dr. Washington Gladden. I am more interested in Mr. R. A. Long, and will continue to be until the end of the day, than in, let us say, Mr. John D. Rockefeller. I simply cannot help it! I was born within their communion and my heart's first al-

legiance is toward those with whose lives the providence of birth knit my life.

* * *

In what environment could I find so great a body of social stimuli as has been thus accumulated for me in the fellowship of the Disciples? It is a motive ever present with me to fill up that which may be lacking in these lives that have so intimately touched mine, just as Paul was determined to fill up that which was lacking even in the passion of his Lord. Most vividly of all do I think of my father. I think of the incompleteness of his great though modest life. I think of the undisturbable confidence with which he preached the things commonly believed among us. I recall the sacrifices he endured that he might round out the contribution of his whole life to the high ends our people had set up. And I cannot consent to a course for my own life that will not positively, albeit humbly, carry his uncompleted effort forward toward realization.

Even if I held views so fundamentally divergent from the views my father held as to be irreconcilable with them on the deeper levels of practice and moral purpose, it would be almost impossible to tear the fabric of affection and establish fellowship elsewhere.

I thank God that I am not compelled as many men have been—as Luther was, as Thomas Campbell was, as (to use an illustration that has been recently revived) R. C. Cave was—to test my convictions over against my loyalties. I do not think the stuff of which reformers are made is in me. I am grateful that the convictions that have grown up in my heart seem to lie so comfortably alongside the loyalties that God has determined for me.

That is why I call my birth as a Disciple a providence.

And I candidly set down one of the reasons why I am a Disciple, the simple fact that I was born one.

CHARLES CLAYTON MORRISON.

Our Faith in the Bible

Thirteenth Article of the Series on the Bible

By Herbert L. Willett

THERE is both truth and error in Chillingworth's affirmation that "the Bible and the Bible alone is the religion of Protestantism." The truth lies in the fact that Christianity, as interpreted by Protestant testimony, is revealed in a book and its fortunes are indissolubly joined with those of that book; the error consists in the identification of our holy faith with one of its instruments although that instrument is the one most honored of all. There is little danger, however, that the Bible will usurp undue dignity. Christianity and the Scriptures go ever hand in hand. Even the prophet of Islam, whose followers have become notable for their devotion to the Koran, spoke usually of the Christians as the "People of the Book," expressing thus his knowledge of their fidelity to the Scriptures.

The Bible exhibits the striking paradox of a product greater than its producer. Historically it is the creation of the church. The Old Testament was wrought out by the Hebrew people and is the record

of their religious progress from the days when, to use Tennyson's apt phrase, "beasts were slaying men" to the nobler age when men began to slay the beasts. Yet the Old Testament is greater than the Hebrew people, for it is the product of the Spirit of God, working through choice and elect souls in that history, and is the record of an experience which was itself, in some true sense, the manifestation of the life of God.

Viewed as a literary product the New Testament was given form and fashion by the early church. The church existed before the Book, and in a sense might be conceived as independent of it. Though the Bible had perished in early Christian persecutions, the church would have remained and its testimony to its Master would have been carried to the ruin of the world. Yet the New Testament is greater than the apostolic church, for it records not only the lives and words of those forceful personalities who first interpreted the gospel, but it reveals in all his glorious perfection him who was made of the seed of David according to the flesh,

but was declared to be the Son of God with power by the resurrection from the dead. It is the product of the Spirit of God working in the noblest souls of that apostolic church to bring forth a record which should be the trustworthy narrative of apostolic ministries and the authoritative literature of the Christian faith.

The Holy Scriptures are the supreme instrument by which Christ is revealed to men and his work directed throughout the world. Successive generations of children, readers and students advance through the experience revealed in the book, and going on from strength to strength, appear at last before God, in Zion. Missionaries, inspired by the messages of the Bible, count not their lives dear, that they may finish their course with joy and the testimony which they have received of the Lord. And these words of life, once more incarnate in flesh and blood, are by them re-translated into the strange speech of distant peoples, through whom the power of God is yet to be revealed.

The perils through which the Bible has come, and out of which it has emerged with undiminished luster and augmented power, point to the divine nature of the book and the providential forces which have wrought for its preservation. The persecutions of imperial power, which threatened to sweep the church out of existence, and with it the Scriptures; the repressive measures of ecclesiastical power, which withheld the Bible from popular possession, and restricted its use to monastic seclusion; the derisive laughter of brilliant and scoffing apostles of materialism, preaching unbelief and predicting the downfall of Christian faith; and the employment of the instruments of the coldest and most remorseless criticism, whether trained and scientific, or only fantastic and reckless, have alike revealed the imperishable nature of these documents and their ability to rise phoenix-like from the ashes of every immolation and to dispel with their glow the shadows of every night.

MANY VERDICTS ON THE BIBLE

Not less wonderful is the variety of verdicts which have been rendered regarding the origin and nature of the Holy Scriptures, verdicts which still consist with deepening faith in their divine character and inspiration. No book has ever enjoyed, suffered and survived so many definitions as the Bible. The earliest generation of Christians received the Old Testament as a sacred heritage, safeguarded as with walls of fire by the Jewish people; the books of the New Testament were as yet regarded rather as the writings of the friends of the Lord than as Holy Scripture. The third century saw the development of canonical theory, and the elevation of the completed Bible to the seat of authority. The middle ages regarded the book as the very Word of God, and yet subjected it to such fantastic and mystical interpretations as left it but scanty fragments of reality. The reformers discovered it afresh, searched it with the passion of seekers after hidden treasure, and fearlessly pronounced upon the relative value of its different parts. The post-reformation divines, confronted with the claim of an infallible church, fell back for defense upon the dogma of an infallible Book, and unhappily in many instances, carried that dogma to extreme and untenable lengths. The critical movement has reasserted the position of the reformers as to the right of free inquiry, and has revealed the groundlessness of the fears formerly expressed regarding the disastrous results of such investigation. Yet in all these

periods and by all these varying interpreters the Bible has held its place as the Word of God in the unique and authoritative sense in which the claim can be made for no other book. And today, within the ranks of evangelical Christianity several attitudes of mind are maintained toward the Scriptures, from the definite and precise claims of complete historical and scientific inerrancy and verbal inspiration on the one hand, to the less easily defined but no less reverent acceptance of the Scriptures as the record of divine revelation to the world, a complex of documents with evident signs of human workmanship and imperfection, but marked by such spiritual unity and such divine passion as to be worthy of no lesser title than the Word of God. Men of all types within these rather wide limits find in the Scriptures ample attestation to their sufficiency as the instrument of revelation, and ample proof of the impregnable nature of the truths which they disclose.

THE GROUND OF OUR FAITH IN THE SCRIPTURES

Our faith in the Holy Scriptures rests upon their inspiration. That claim they make for themselves. Yet our belief in their inspiration rests less upon their claim than upon the appeal which they make to conscience and life. Most sacred books claim inspiration; the Bible manifests it. Of this spiritual and compelling quality resident in these documents it is not easy to summon words to form an adequate definition. Some there are who encounter no difficulty in the effort. Others stand hesitant where definition is so constantly outrun by fact. The marvelous vitality of the Scripture renders obsolete the statement of yesterday and compels the reverent to stand with uncovered head in the presence of a living power.

It is fitting that a message of such character and urgency should have an adequate embodiment. The Bible makes no claim to literary primacy among the writings of the ages, and yet its charm is imperishable.

But our faith in the Holy Scriptures does not depend upon their literary excellence, though that yields never-ceasing satisfaction. It is the deeper fountains that refresh the thirsty world. Further down lie the cool waters, beyond the reach of even the masters of literature. They have not always the instruments to draw with; and the well is deep. The living water has been lifted from the depths by the hands of the prophets and apostles who speak through this Book. Into every land its streams have gone. Its ethical and spiritual influence upon the race has been beyond conception great. In every land it has been the inspiration of effort toward justice, freedom, knowledge, progress, uprightness, purity, and the fear and love of God.

Such and a hundred other proofs confirm our faith in the Holy Scriptures. Our most imperative task is not their defense but their study. They are less in need of apologetic than of appropriation. The greatest peril which the Bible faces today is neither persecution, suppression, ridicule or criticism. It is neglect.

"THE SUPREME AND COMPELLING VOICE"

Our faith in the Holy Scriptures is in the last issue the result of our faith in Him of whom they speak. He is their central and commanding figure; his their supreme and compelling voice. Many teachers speak through these pages, but he excels them all. Many men have part in the drama of redemption; one alone is the Son of Man. Many have wrought as servants of

God; only one as the Strong Son of God. In this book there are mingled voices of triumph and defeat, but above them all sounds one clear word, "Fear not, I have overcome." Beyond all other conquests is his victory over sin and death through which his followers are already more than conquerors. Beyond all love is his that seeks and yearns and wins at last through sheer insistence. Beyond all comfort his that carries all the night until the day be cool and the shadows flee away.

Many reasons there are why the Holy Scriptures should have chief place in the reverence, affection and confidence of men, but the chief is that they testify of Him. The Father of whom he spoke is disclosed in perfection only in Him. And something of that eternity, that timeless life, which he had with the Father before the world was, abides in the Book. It rends the heavens to reveal the endless life. It sets a ladder

from earth to heaven. It speaks of life with God as of a treasure on which the hand of death can never fall.

For centuries the Bible has stood as the revelation of the life and will of God. For centuries and milleniums yet to come it will endure, as the priceless possession of the race, the inspiration of all holy living, the imperishable record of the human life of God, and the divine possibilities of man. From generation to generation it is destined to guide the church and inspire the nations. In every age new light will break out from its pages. Searching study will only reveal deeper levels of truth and richer treasures of knowledge. "Age cannot wither it, nor custom stale its infinite variety." "All flesh is grass and all the goodliness thereof is as the flower of the field. The grass withers, and the flower fades. But the Word of our God shall abide forever."

"Behold the Lamb of God"

Five Poems by Thomas Curtis Clark

Judas

ALLOWED to sit at His dear feet
And know His look of love,
To walk with Him in pastures sweet,
And then a traitor prove!
To know the glory of His light
And then to choose the rayless night!

O tragedy past tongue to tell,
That ever mortal should,
By compact with the tribes of hell,
Pour out his Savior's blood!
And that for just a bit of gold
The fleshly hand of man could hold!

The Tragedy

HE gave the world, in darkness pent,
The boon of His surpassing light;
The world found healing in its beams,
But turned Him out into the night.

He gave the world His heart of hearts,
And bore the burden of its woe;
The world gave Him the knotted scourge,
The cruel rod's remorseless blow.

He gave the world the hope of heav'n,
And to its gates the wand'ers led;
The thankless world could not find room
Where He might lay His weary head.

He gave the world the crown of life,
His life accounting but as dross;
The world received the matchless gift,
And gave to Him—the martyr's cross!

Universal Guilt

I SAW One greeted with a kiss;
A son of night performed the deed;
And then they led away my Lord
To be despised, to suffer, bleed;
And I stood by, nor said a word;
Nor was I by His mute grief stirred.

I saw One wear a crown of thorns;
They placed it rudely on His brow,
And pressed it down; and as He bowed
They cried, "Messiah—see him now!"
And I stood by, nor moved a limb
To save my Lord, or comfort Him.

I saw One hanging on a cross;
As in each hand they drove the nail,
He groaned and cried, "O God, forgive!"
They laughed and shouted, "King, all hail!"
And I with them was standing there
As He breathed out His dying prayer.

Resurrection

CHRIST is risen! Sing, all voices!
Earth with heaven now rejoices.
Over winter's night of sadness
Rises springtime's sun of gladness.
Fields new-clothed with living glory
Now proclaim the matchless story:
Christ is risen! All men, sing ye;
To Him love's fair tribute bring ye!
Christ is risen, who once was dead.
See, the night of doubt is fled!
Lo! the grave is empty now.
Christ is risen! On His brow
Rests the crown of victory,
Sign of immortality.
Sing ye, heaven and earth, rejoice!
Praise ye Him, each mortal voice!
Sing, ye angels, in yon heaven!
Sing in rapture, Christ is risen!

The Dawn of Faith

HOPE fled from earth, vanquished by human sin,
When from the cross Christ heard those cries
of scorn;
Faith, with her angels, straightway entered in
When from the tomb He walked, that April morn.

The Breath of Eternal Life

By Frederick F. Shannon

IN WHAT is familiarly known as Ezekiel's vision of dry bones, we read, "Thus saith the Lord God unto these bones."

It is not a prepossessing audience, this congregation of bones that God addressed. But bones are no obstacle to the bonemaker. Having originally organized carbonate, phosphate and gelatine into bones, may not even fleshless bones hear the word of the Lord? For Ezekiel is saying that within and behind all desolation is the living God. And is not this what we want to know, what we must know, if we are to keep our souls alive? Let a man be perfectly sure of God, and he can release his hold upon everything else without being utterly confounded; on the other hand, let him grasp everything else very tenaciously, with no certain grip upon God, and he is the victim of terrible confusion.

THE IDEALISM OF GOD

In one aspect, the prophet paints a picture of starkest realism. In his mind's eye, Israel represents desolation incarnate, despair in ceremonies, death unconfined. Search as you may, you will find no gleam, no softening hues, only jagged, ragged patches of gray waste. For, mark you, he does not reveal a graveyard, with its orderly graves and quiet walks and decently buried bones. He shows us, if I may so express it, a graveyard turned upside down, the disjointed bones scattered everywhere. In this black valley of death the bones are many and very dry. Scavengers have done their work—sinews are gone, flesh is gone, skin is gone. This, then, is Ezekiel's picture—not mine nor any other man's; but it is not the whole picture.

"THE BREATH IN THE WINDS"

Strangely enough, we encounter a blending of realism and idealism in this desert of doom. Yes; idealism is there—only it is not of the altogether human stamp. At the risk of being paradoxical, contradictory, even unphilosophic, I will say it is divine idealism, the idealism of God, the pure white truth of things shining behind all outward appearances. "And he said unto me, Son of man, can these bones live?" Who says that? Who asks this question thrilling with life in the heart of gloom and doom and death? It is the everlasting God, the Lord, the Creator of the ends of the earth, who fainteth not, neither is weary.

Ah! when men say that the uni-

"Come from the four winds, O Breath, and breathe upon these slain, that they may live."—EZEKIEL XXXVII: 9.

verse is composed of matter, energy, and ether, and nothing else—it is then that the breath in the winds breathes from behind this mental sterility, this spiritual degradation, saying: "Oh, sons of men, sons of the living God, your dry bones shall live!" Or when men declare that the bottom has dropped out of the heavens and the earth, the breath in the winds says: "Thus saith the Lord, which maketh a way in the sea, and a path in the mighty waters; which bringeth forth the chariot and horse, the army and the power; they lie down together, they shall not rise; they are extinct, they are quenched as flax. Remember ye not the former things, neither consider the things of old. Behold I will do a new thing; now shall it spring forth; shall ye not know it? I will even make a way in the wilderness, and rivers in the desert. The beasts of the field shall honor me, the jackals and the ostriches; because I give waters in the wilderness, and rivers in the desert, to give drink to my people, my chosen; the people which I have formed for myself, that they might set forth my praise."

OUR VALLEY OF DRY BONES

Then what shall we say of our present international valley of dry bones? Desolation stalks abroad so dread and terrible that the nations seem to be in the grip of a kind of planetary nightmare. Is there any hope to be shed upon this vast valley of despair? Many are ominously shaking their heads. "Civilization is doomed," they say. "Statesmanship is bankrupt. The young men, the flower and hope of the race, are being appallingly decimated. Millions have been slain, more millions will die, other millions will go broken in spirit and body to the grave." Verily, it is horrible, unspeakable, overwhelming.

The breath in the winds asserts a third truth: That within death there is life. "The breath came into them, and they lived, and stood upon their feet, an exceeding great army." The movement of God is from desolation through order to conquest. He begins with an inverted graveyard, welds the disunities into harmony, out of defeat brings victory. "I came

that they may have life, and have it abundantly." Life—that is the reality we have been searching for. Life—that is synonymous with the Gospel, the secret of the evangel, the Good News of Eternity flashed into the fields of time. What have we to testify concerning this Life, which we have seen with our spiritual eyes, which we have handled with our spiritual hands? Speaking in general, we know that it looks death out of countenance, that it transforms a valley of dry bones into a Garden of God. But let us be more specific.

LIFE'S ENORMOUS RESERVOIR

We know that this life is abundant, inexhaustible, incapable of giving out. Men regard with awe the enormous reservoirs of physical life. Innumerable discoveries have been made, but no man has yet discovered a fraction of space where life is not. Overhead, under foot, within, around, life is so busy that death has small chance of slipping in. About the best that death can do in the physical realm is to get life to change its form. Life is so amazingly prolific and purposeful that it refuses to be outwitted. Apparently out-manuevered, life invariably returns for another and more convincing word with death. Out there rolls the sea today, but there the forest once grew; and here where Broadway pounds and roars was once the sea. Even the hills, as Tennyson said, are but shadows that flow from form to form. Yet both hills and shadows flowingly are because life abidingly is. Now nothing less than this plenitude of physical life adequately suggests the abundance of spiritual life disclosed in Christ. The Gospels are packed full of it, the Epistles are alive with it. They are what they are because of what He was and is.

WHOSOEVER WILL MAY LIVE

The modern mind makes much of the power of under-statement. As one studies the New Testament he wonders if this so-called power was known to so deep and perceiving soul as Paul. But if we are somewhat superstitious concerning the potencies of the physical, Paul enjoyed what is at once a sober and an intoxicating faith in the abundant life giver. "For I am persuaded," he says, "that neither death, nor life nor angels, nor principalities, nor things present, nor things to come, nor powers, nor height, nor depth, nor any other creature, shall be able

to separate us from the love of God which is in Christ Jesus our Lord."

We know, furthermore, that this Life is available. There are so many good things that cannot be had by multitudes. For example, health, wealth, learning, comfort, travel, position. These, as well as other blessings, are good, yet they are not universally available. But the best thing in the universe is available. It is nothing less than life, eternal life. "This is life eternal, that they might know Thee, the only true God, and Jesus Christ, whom Thou hast sent." Everybody may have what everybody must have if everybody will have it.

Watching various vessels gliding to and fro on the bay, I said to a man: "It looks to me as if they would wear the water out. This constant going and coming of all kinds of hulls—surely the water must get weary and tired of it." Smiling the smile of an old seaman, and gazing at "the clucking, sucking of the sea about the rusty hulls," he replied: "The more there are, the faster they go and come, the better the sea seems to like it." Ah! the boats wear out, but the sea wears on. There have been many different styles of vessels since man began to sail the deep; there will be many more; boat fashions will change and shore lines will change; civilizations will wax and wane, but the sea, unworn and unwearying, will go patiently on shaping itself to all kinds of vessels, always yearning to have its face wrinkled by innumerable plunging prows. Is it not even so of the Water of Life? It is available to all, it satisfies the thirst of all, it longs to be appropriated by all. "Whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall become in him a well of water springing up unto eternal life."

GOD'S ALL-REACHING LOVE

We know that this Life is the measure of finality. Nothing can be added to it, nothing can be subtracted from it. It is full, perfect, unaging, absolute. "Why have we only one Christ?" Principal Fairbairn used to ask. There have been philosophers many, poets many, soldiers many, statesmen many, but not a single one has merited the palm of solitary and unapproachable excellence. Christ, and Christ alone, stands without compeer, and that in the highest department, the religious, among all the sons of men.

"Our question," concludes Fairbairn, "is, Why? Why has the Creator of men created only one Christ, while He has created myriads of all other kinds of men? That Creator

is infinitely benevolent; He loves His creatures, He seeks their highest well-being. That well-being Christ has promoted not only more than any other man, but more than all other men that have ever lived. If one Christ has been so mighty for good, what would a multitude have accomplished? Yet God has given to our poor humanity only one, and if we persist in asking, Why? can we find a better answer than the answer that stands written in the history of the Word made flesh? God in giving one gave His all; "God so loved the world, that He gave His only begotten Son, that whosoever believeth on Him should not perish, but have eternal life." Here is finality—not the finality of power, not the finality of will, not the finality of mind, but the finality of power and will and mind all fused in heart—the broken, bleeding, brooding heart of redemptive passion and rescue.

REDEPTIVE PASSION

Do you not remember Norman Macleod's story of the Highland Mother? She was a widow; she had only one child; she was unable to pay her rent; she was threatened with eviction. Taking her babe, she started to walk across the mountains, some ten miles, to the home of a relative. When she started, the weather was warm and sweet and mild, a lovely day in May. But a terrible snowstorm suddenly fell upon the hills, and little by little the mother's strength failed. But in her failing strength there seemed to be a growing love, even as she made her grave in the snow; for next day, when men found her body, it was almost stripped of clothing. Her chilled and dying hands had wrapped her own clothing about the child, which was found in a sheltering nook, safe and sound.

Easter Day

*Words cannot utter
Christ His returning:
Mankind, keep jubilee,
Strip off your mourning,
Crown you with garlands,
Set your lamps burning.*

*Speech is left speechless;
Set you to singing,
Fling your hearts open wide,
Set your bells ringing:
Christ, the Chief Reaper,
Comes, His sheaf bringing.*

*Earth wakes her song-birds,
Puts on her flowers,
Leads out her lambskins,
Builds up her bowers:
This is man's spousal day,
Christ's day and ours.*

—Christina Rossetti.

THE STORY THAT WINS THE HEART

Years afterward, said Macleod, the son of the minister who had conducted the mother's funeral went to Glasgow to preach a preparatory sermon. It was a stormy night, the audience was small, and somehow he was reminded of the story he had often heard his father tell. Instead of preaching the sermon he had prepared, he simply told the story of the Highland mother's love. A few days later he was summoned to the bed of a dying man. "You do not know me," said the man, whom the minister had never seen. "But I know you, and I knew your father before you. Although I lived in Glasgow many years, I have never attended a church. The other day I happened to pass your door as the snow came down. I heard the singing and slipped into a back seat. There I heard the story of the widow and her son." The man paused, his voice was choking, his eyes were filling. "I am that son," he sobbed at last. "Never did I forget my mother's love, but I never saw the love of God in giving Himself for me until now. It was God made you tell that story. My mother did not die in vain. Her prayer is answered."

THE ONE HOPE OF THE WORLD

All that I have been trying to say, my brethren, is this: Where everything else ends, God begins, because God was in the beginning and God will still be God when the endings have all ended. That is the message of religion; it is especially the message of the Christian religion; it is the one hope of the world, and beside it there is no hope. For the voice in the winds is a just voice, a true voice, an honest voice. It says: "Go round about your valley of dry bones; see how the bosom of destruction has swept the world; look the facts in the face, if you are struck blind while you look. But do not fear—desolation cannot harm you. Do not be overwhelmed—chaos is big with order. Do not despair—death cannot kill you. Do not be imposed upon by a whole world of dry bones—before there was any world or any bones, 'in the beginning was the Word, and the Word was with God, and the Word was God.'"

Therefore, come from the four winds, O Breath, come from behind matter and energy and ether and sin and death and hell, and breathe upon our slain hopes, our slain wills, our slain minds, our slain ideals, and cause them to stand upon their feet and live, an exceeding great army, that we may go forth conquering and to conquer in the name of Him who loved us and gave Himself for us.

Can We Believe in Immortality?

By John R. Ewers

IT REQUIRES some courage to face this question. Men today are agitated over this problem. Six million men have been killed in battle and their relatives want to know what has become of them. Sir Oliver Lodge thinks that he has received messages, held conversations with his departed son, Raymond. All of us, as we face death in our family circles, seek to renew our assurances that the beloved dead live on. I know an elder of one of our churches who frankly does not believe in immortality. He is a brave, clean, high-minded gentleman. He believes that his good work will be handed on to his children and he will add his voice to the "Choir Invisible." I know another elder who used to say to me as we returned from a funeral: "I never look into an open grave but what I doubt immortality."

SCIENCE AND IMMORTALITY

But this is not the most serious situation. An American scientist has recently sent out a questionnaire to one thousand other American scientists, among them the most of the leading names and many of the lesser lights. Summing up that inquiry he finds that fifty percent of these men unconditionally do not accept immortality. The percentage is higher for disbelief among the bigger men. This is indeed a blow to our faith. Moreover, we find many men who believe in annihilation and many who accept conditional immortality. These latter assert that God will use only the valuable material in the con-

struction of his progressive universe, and that therefore the bad must be eliminated—only the good persisting.

I am a member of a club composed of professional men—ministers, physicians, attorneys, editors and university professors. At our last meeting a gentleman read a scholarly paper on the persistence of personality after death. With sympathetic mind he considered the results of psychical research—very little of which he accepted, although he sought to maintain the open mind—and felt with Sir Oliver Lodge in his assertions about his son. He made a strong case from science. Himself trained in the Sheffield Scientific School at Yale, he was master of the evolutionary facts. These he marshaled in convincing array, causing us to see the upward sweep of life, until it seemed necessary to believe that life continued on and on. In his conclusion, however, he admitted that for him the resurrection hope of Jesus was the foundation of his faith in immortality. The discussion which followed came to the same conclusion.

"EYE HATH NOT SEEN"

That is the best we can do. Immortality cannot be mathematically demonstrated. Absolute proofs are lacking. Spiritual things must be spiritually discerned. "Eye hath not seen," because natural, fleshly eyes will never see—there will be no natural eyes in heaven! "Ear hath not heard," because natural, fleshly ears

will be left behind in eternity; there will be no natural ears to hear then. "The problem of heaven is how to be happy without a body!" If all our happiness here consists in eating, drinking, smoking, resting, seeing, feeling—then heaven will be a blank for us.

Alas for the materialist in heaven! You cannot feed an ox upon a lecture on Browning! To enjoy heaven mind and soul, sympathy and thought, joys of the spirit must be cultivated here. That is the reason why it seems that some must go into heaven high-up and others low-down. Said George Whitfield, "I do not expect to see John Wesley in heaven; he will be so near the throne and I so far from it."

THE ONE GREAT FACT

The universe holds but one demonstration of immortality—Jesus. He died and lives again. He lives now, making intercession for me. That is the Easter hope. One great fact stands clearly out in my thinking—all other questions aside—all hard doubts obliterated—Jesus lives now. He knows me; I know him. This is the truest mysticism. To the Greeks this is foolishness, indeed, but such foolishness as overcomes the world. Yes, with all my soul I not only believe that Jesus is my Saviour, but that he is my Living Lord. Here I take my stand—God help me.

NOTE: This article is based upon the International uniform lesson for Easter, "Jesus Raises Lazarus From the Dead." Scripture, John 2: 17-44.

The Glories of War

By John Galsworthy

COURAGE, devotion, endurance, contempt of death! These are glories that the unmartial may not deride. Even the humblest of brave soldiers is a hero, for all that his heroism coins the misery of others; but what does the soldier know, see, feel of the real "glories of war"? That knowledge is confined to the readers of newspapers and books! The pressman, the romancer, the historian can with glowing pen call up in the reader a feeling that war is glorious; that there is something in itself desirable and to be admired in that licensed murder, arson, robbery that we call war. Glorious war! Every penny thrill of each reader of the newspaper, every spasm of each

one who sees armed men passing or hears the fifes and drums, is manufactured out of blood and groans, wrung out of the torments of the human heart and the torture of human flesh.

When I read in the paper of some glorious charge and the great slaughter of the enemy, I feel a thrill through every fibre. It is grand, it is splendid. That there should be lying, with their faces haggard to the stars, hundreds, thousands of men like myself, better men than myself! Hundreds, thousands, who loved life as much as I; whose women loved them as much as mine loved me! Grand, splendid! That the blood should be oozing from them into the grass that

once smelled as sweet to them as it does to me! That their eyes, which delighted in sunlight and beauty as much as mine, should be glazing fast with death; that their mouths, which mothers and wives and children are aching to kiss again, should be twisted into gaps of horror! Grand, splendid! That other men, no more savage than myself, should have strewn them there! Grand, splendid! That in thousands of far-off homes women, children, and old men will soon be quivering with anguished memories of those lying there dead.

Pressmen, romancers, historians—you have given me a noble thrill in recounting these glories of war!

Social Interpretations

By ALVA W. TAYLOR

War Scare Heads and Intolerance

War is at best a sensational business; it challenges all our love of adventure and is a prolific source of sensational news. The newspapers of each of the warring powers are printing the most incredible things about their enemies and about the exploits of their armies. Even the English theaters are featuring the Roman arena type of thing now and



must give the populace sensational, bloody and melodramatic stuff to interest them. The writer is reading a supposed story of General von Bissing's life in an English

paper of repute that shows a quality of imagination worthy a Poe in his most terrible type of detective-criminal story. The American papers have been for the past fortnight telling us of the great numbers of Germans who were crossing into Mexico. In the evening papers of one day was a report that a German army was being mobilized in Mexico, made up largely of reservists from this side of the border! In the next morning's papers was the report of the immigration department at Washington that in the past month only seventy-eight Germans had crossed the Rio Grande and that thirty-four of them had recrossed to the American side.

The same sort of thing caused no little feeling at the time of Ambassador Gerard's reported detention in Berlin. The German papers were reporting that Count von Bernstorff was being detained in this country. Now both ambassadors report to their respective peoples that they were each treated with the utmost courtesy and that the reports of detention were the fabrications of sensation mongers and the printing of suspicions as if they were facts. When autocracies make war they frequently deliberately fabricate sensational and false news to inflame the minds of their people and make them putty in their hands; in democracies the fabrication is not as deliberate nor directed with the same diabolical genius but the same state of mind that enables the sensation monger to foist it on the public.

Tin Pan Patriots

Just now the land is full of tin-pan patriots. Great demonstrations are being held in the larger cities and many a brave man is fighting Germany with his mouth up and down the street in broad daylight. A few evenings ago a great demonstration was staged in Kansas City; not less than 17,000 persons are reported to have gathered in convention hall, and noise and shouting and flag waving held sway. Eloquent men discoursed upon national "honor" and military necessity and at the close one of the city's most forceful preachers in the person of Dr. Burris A. Jenkins made an eloquent appeal for men who would volunteer when war actually came. Mr. Jenkins was the man for the plea because he is showing his convictions by his works and will soon go to the front for any kind of work there is to do; he pleaded bravely, rose to the climacteric occasion which the closing hour of so much patriotic enthusiasm wrought for his consummate effort—and seventy-three of the 17,000 noisy patriots volunteered!

The writer of these lines is with the President, but is compelled to recognize that the war spirit of the land is as yet mostly manufactured; war-makers have been clamorous and they have had the press on their side. But the thing for which we are to fight is remote and too much in the realms of the ideal for the average hard-working, peace-loving citizen; he believes in justice but international justice is a long way from him; and he refuses to get excited over the very un-idealistic militarist's scare-heads about Germany's invasion of our shores and all the stuff that goes with such moonshine; he recognizes the logic that goes with the President's appeal and will O. K. it, but he is not convinced that this war is any more our business than have been many others that have concerned civilization. It may be that a war spirit can be worked up or that some more untoward event may precipitate it but it looks now as if the President will have the nation's backing only in the defense of our rights on the sea and in the upholding of international law where it takes human lives to break it.

Patriotism Not Enough

Edith Cavell, the English nurse who was martyred by the German

military in Belgium, said among her last words: "Standing in the presence of eternity I begin to see that patriotism is not enough." A narrow nationalism has been the sin of every one of the nations at war. Germany erred the most through her erection of a Machiavellian doctrine of the state and through committing her rulers to an ethical theory that was little more than the old tribal morals which limited right to one's relation to fellow tribesmen and denied any moral obligation to international affairs. In his radicalism Tolstoy used to declare that patriotism had become the arch crime of civilization. He was thinking, of course, of the crimes committed against humanity in the name of patriotism. Some nation must lead the way to internationalism on the basis of a mediating nationalism. Federated states are prophecies of federated nations. The German federation yielded to the persuasion of its most warlike member and by becoming Prussianized attempted to utilize its inner strength for exploitation of other nations. The United States has laid upon her the duty of leading from her federated government into a federation of civilized nations.

* * *

St. Louis Facing the Issue

No city in America has been more clearly under duress to the influences of the liquor traffic than has St. Louis. The magnitude of the brewing interests there has kept big business and little business and politics, and even church people suborned. It is St. Louis that keeps Missouri wet. It now seems possible that the bourbonistic temper of the successful liquor element may be hoisted on its own petard. Mayor Kiel is not notorious as a temperance advocate and yet because he supported the drier of the two Republican candidates for governor in the primary and stands for woman's suffrage, the liquor element have declared war upon him in his campaign for renomination. They propose to kill him politically once and for all because he has not accepted orders from them to the last detail. Let us hope the campaign will split to the bottom the forces that are indifferent or opposed to the anti-saloon crusade.

"The bigger your ultimate purpose, the bigger your chances for happiness."

The Larger Christian World

A DEPARTMENT OF INTERDENOMINATIONAL ACQUAINTANCE

BY ORVIS F. JORDAN

Sons of Bishop Killed

Twenty-one sons of bishops have now fallen in the war, and the number may be reckoned as twenty-two, if we include Lieutenant Rupert Cecil, son of the Bishop-designate of Exeter, who was killed in July, 1915. Bishops' sons have distinguished themselves by both bravery and self-sacrifice, the Bishop of Liverpool's son receiving the Victoria Cross. Mr. Legge, son of the late Bishop of Lichfield, abandoned a lucrative motor garage at Shrewsbury in order to enlist as a private. Lieutenant Hugh Robertson, youngest son of the retired Bishop of Exeter, also enlisted as a private early in the war.

Chicago Jewish Rabbis Will Listen to Christians

The Chicago Rabbinical association will hold a conference in Chicago April 14-17. Among those who will take part are: Prof. H. M. Sheffer, Harvard university; Ralph P. Boas, author of "The Problem of American Judaism," recently published in the Atlantic Monthly; Prof. George B. Foster, University of Chicago; Prof. Mordecai M. Kaplan, department of homiletics, Jewish Theological Seminary of America; Dr. Henry Berkowitz, chancellor of the Jewish Chautauqua, and Prof. David Neumark, Hebrew Union college.

Chicago Suburb Works at Religious Education

The Sunday schools of Austin, a suburb of Chicago, have a very compact organization in religious education. A recent Sunday was observed as decision day in all the schools. The annual convention was held the following week in the Disciples' church and special methods applicable to the suburb were discussed.

Christian Endeavor Prepares for Big Convention

The Christian Endeavor society has adopted for its emblem for the international convention to be held in New York, July 4-9 a reproduction of the statue of "Liberty Enlightening the World" and the motto "Let Your Light So Shine." The Illinois Christian Endeavor societies increased their gifts to missions last year \$15,000. The United Society of Christian Endeavor will begin

soon the erection of a national headquarters in Boston. The movement to own its building began twelve years ago.

Presbyterians Will Meet in Modern Building

The City Temple, Dallas, Texas, where the general assembly of the Presbyterian church will meet next May, has a roof garden, where summer meetings will be held, and a gymnasium in the basement with bowling alley. There are two other floors occupied with the church auditorium and Sunday school rooms. The building has just been completed.

War Heroes Become Protestants

There are a number of Belgian military men in prison camps in Germany who have been reading the New Testament while they have been in enforced idleness. It would be interesting to know if they have had some of the volumes sent out by the Sunday School movement. General Leman, the heroic defender of Liege, who was able to stem the German invasion and give the French and English defense time, has joined a Protestant communion through a Protestant chaplain who is doing duty in the camp. It is stated that eighteen other Belgian officers and a number of French officers have also sought Protestant affiliations. One may well believe that the uncertain and vacillating course of the Vatican has been an offense to many honest Catholics in these troublesome times.

Methodists Have Good News From Petrograd

In these troublesome times, people who have friends in Russia have been concerned for their safety. The Methodists have a prominent mission work in Petrograd. The Board of Foreign Missions has received the following cable, dated Petrograd, March 19, from Dr. George A. Simons, superintendent of the Russia Mission: "Church property intact. All well."

Prominent Methodist Under Fire

Dr. Edgar Blake is the head of the Sunday school department of the Methodist Episcopal church and a prominent member of the Unification committee meeting with south-

ern Methodists. He has proposed that the colored members of the Methodist Episcopal church voluntarily retire. These members have already offered to become a separate conference, but Dr. Blake's proposals seem to them too much. Many prominent Methodists have signed resolutions censuring Dr. Blake for his position.

Minister of Healing Preaches on War

On the Third Sunday in Lent, the Rev. Dr. Elwood Worcester, rector of Emmanuel Church, Boston, preached a sermon on "Going up to Jerusalem." Speaking of our Lord's decision to go up to Jerusalem at the time of His last Passover, Dr. Worcester said: "If entrance into war be revealed to us as our Jerusalem, rest assured we shall go up to it. If the cause God has entrusted to us, the destiny for which He raised us up, can be served and fulfilled only by dying for it, then it were better for us to die than to live and see our country dishonored, its ideals trampled under foot, and its greatness dimmed."

Churches Unite on Americanism

The churches of Wilmette, Ill., Catholic and Protestant, came together in a great patriotic service on a recent Sunday and addresses were made in behalf of a "sane Americanism." The speakers steered their course nicely between jingoism and extreme pacifism. Two resolutions were adopted at the meeting, the first pledging adherence to the ideals for which this country stands, and expressing sympathetic loyalty to the government; the second requesting that the government make plans for the eradication of all saloons and evil resorts from the vicinity of camps or mobilization points.

Southern Methodists Join Northern Church

A few weeks ago the Methodist Episcopal church, South, of Hamburg, Iowa, by vote of their quarterly conference, discontinued church services in Hamburg and recommended that their people find homes in other churches. Thus with the permission of their quarterly conference the pastor of the Methodist Episcopal church has interviewed and received almost the entire membership into his church.

Recent Books

AGRICULTURAL ECONOMICS, by Edwin G. Nourse of the University of Arkansas. 896 pages. \$2.75. University of Chicago Press.

While this book is compiled primarily as a source book for college classes in agricultural economics and allied subjects it is a veritable mine of information for every one interested in rural and farm affairs. The author has gathered from the whole rich and variegated scholarly literature in this field of recent and profound interest. The teacher, farmer, pastor, extension worker, farm advisor and every other promoter of rural betterment, will find this volume a veritable mine of information and perhaps the most valuable single book at hand. It brings together in a classified arrangement the best that has been written in each special field of interest. There are 390 selections classified under seventeen heads, each with an introduction by the author and editor of this volume. These are not mere heterogeneous articles, but expert productions and so related in the volume as to give them homogeneity. Within them the reader will find treated almost every practical question that comes under the head of rural economics and sociology. The advantage of this method is that the reader has all the material without the bias of one mind but with the viewpoints of many, each a specialist working in this field. The interest in rural life is already beyond the sentimental stage; the future will bring many treatises on specific phases of rural living and working; this volume is the best, in fact the only, adequate source book in print.

A. W. T.

* * *

THE MAN NEXT DOOR. By Emerson Hough. A story of a wealthy ranch owner who brought his family to Chicago that they might have all the advantages of the metropolis. Alas, society snubs them and the next-door neighbor builds a wall between the two houses. A thrilling love story between the daughter of one neighbor and the "hired man" of the other fixes things up and all go west to live happily ever after. (D. Appleton & Co., New York. \$1.50 net.)

* * *

AN AFRICAN TRAIL. By Jean Kenyon Mackenzie. Here is an ideal book for a study of missions in Africa. It is vividly written, is keenly interesting as a book of travel entirely apart from missionary propaganda, is well written from the literary viewpoint. Some of the author's letters from Africa were published in the *Atlantic Monthly* and aroused much

interest. (Central Committee of the United Study of Foreign Missions. West Medford, Mass. 50 cts. net.)

* * *

POEMS. By Hugh F. Blunt. True poetry with the touch that only the Irish genius can impart. There are many poems on religious themes, some on the land of St. Patrick, many on nature. There is a deep spiritual tone throughout. (The Rumford Press, Concord, N. H.)

* * *

WAR AND LAUGHTER. By James Oppenheim. The direct antithesis of the previous volume. The poems are characterized by love of physical existence, and reveal the influence of Whitman. Some of them are written in new verse forms. Many of them get away from the pose and portray truths of life. (Century Company, New York. \$1.50.)

* * *

SOCIALISM AND THE CHRISTIAN VIEWPOINT. By Bernard Vaughn, S. J. Father Vaughn, of New York, be-

lieves that "the more we investigate the matter the more thoroughly convinced we become that Socialism in the United States needs watching lest like a sand-storm or forest fire, a cyclone or an avalanche, it may assume proportions and gather a momentum almost impossible to deal with." (Macmillan Company, New York. 50 cts.)

* * *

THE APOSTLES CREED TODAY. By Edward S. Drown. A volume "intended for the layman who wants things plainly and frankly stated." The author discusses the origin of the Creed, then makes an effort to interpret it for modern readers. (The Macmillan Company, New York. \$1.)

* * *

JERRY: A NOVEL. By Arthur Stanwood Pier. Jerry is a young policeman of the best type. He has courage and humor and plenty of opportunities to show that he has both qualities. A murder trial is a prominent feature, and there is also a love story woven through the book. (Houghton Mifflin Company, Boston. \$1.50 net.)

T. C. C.

No Eggs, Milk or Butter

The following recipe shows how an appetizing, wholesome cake can be made without expensive ingredients.

In many other recipes the number of eggs may be reduced one-half or more by using an additional quantity of ROYAL Baking Powder, about a teaspoon, in place of each egg omitted.

EGGLESS, MILKLESS, BUTTERLESS CAKE

1 cup brown sugar
1½ cups water
1 cup seeded raisins
2 ounces citron
½ cup shortening

1 teaspoon nutmeg
1 teaspoon cinnamon
½ teaspoon salt
2 cups flour
5 teaspoons Royal Baking Powder

The old method (fruit cake) called for 2 eggs

DIRECTIONS—Put the first eight ingredients into saucepan and boil three minutes. When cool, add the flour and baking powder which have been sifted together; mix well. Bake in moderate oven in loaf pan (round tin with hole in center is best) for 35 or 40 minutes. Ice with white icing.

Booklet of recipes which economize in eggs and other expensive ingredients, mailed free. Address Royal Baking Powder Co., 135 William Street, New York.

ROYAL BAKING POWDER

Made from Cream of Tartar, derived from grapes,
adds none but healthful qualities to the food.

No Alum

No Phosphate

Disciples Table Talk

Memorial for Drake Student

The Foreign Society reports that the students of Drake University and Bethany College are raising a fund of \$1,000 to build a memorial printing press and publishing house in our African Mission. This will be built in memory of Frank Battson, a student volunteer, who was drowned in the Des Moines River last summer, while trying to save some companions who could not swim. The church at West Liberty, W. Va., where Frank Battson preached while in Bethany, is giving largely to this memorial also.

Disciple Educator Honored in Massachusetts

That Professor Walter S. Athearn is succeeding in his experimental enterprise at Malden, Mass., is evidenced by a report of the work in the Boston Transcript. The Malden School is an effort on the part of a hundred of the leading citizens of Malden to solve the problem of the training of children in religion, and the institution is headed by Professor Athearn, who is at the head of the Religious Educational Department in Boston University. The following is clipped from the Transcript: "A delightful feature of the closing session of the Religious Education Association was the presence of the Malden Festival Chorus of 800 voices, all pupils in school and one-half small children, which filled the great platform of Symphony Hall. The audience was astonished to hear

these children sing the classical music of Mendelssohn's "Elijah" and Gounod's "Messe Solennelle" with spirit, interest and accuracy. And the question arose: 'Whence comes this wonder?' The answer is. 'From the Malden School of Religious Education.' Malden's motto is: "By co-operative effort we must build here a holy city."

A Ten Year Pastorate in Springfield, Mo.

J. H. Jones, Secretary of the Third District, Missouri, writes in terms of high praise of Frank L. Moffett, the quiet but intensely effective leader of South Street Church, Springfield, Mo. Mr. Moffett has served in this field for over ten years. For the same period he has been the President of the Third District Mission Board, and is faithful to the uttermost as a promoter of this work. Mr. Jones' appreciation is so much deserved by Mr. Moffett that a portion of it is herewith reproduced: "Very unassuming, dignified, quiet but intensely spiritual and with great concern about the things of the Kingdom of God, Mr. Moffett has led us wisely and successfully. He has built up a great church at South Street. During those ten years he has added 1,040 to the congregation. The church has raised and expended in this time for current expenses \$35,414.69; for a new building and equipment, including lot, \$40,597.19; for missions and benevolences, not including all local benevolences, \$10,174.67; making a total of \$86,187.52 for all purposes. He is indeed a great manager of a

splendid church. He attends all the meetings of the different agencies of the church and makes pastoral calls continuously. He is a great preacher of great truths. He has endeared himself to the men of the city in a splendid way. In his kind, manly businesslike methods he goes forward day by day in the work, always keeping himself in the background but exalting the church in a most delightful manner." Mr. Jones speaks also in praise of Mrs. Moffett and of the leaders in the South Street Church who give undivided support to the work of their pastor.

Monroe Street Church, Chicago, Faces Bright Future

On last Thursday evening, March 29th, Monroe Street congregation, Chicago, celebrated the 25th anniversary of the organization of the church. The meeting was also in celebration of the payment of the second mortgage on the property. The money for this was received from the Sanders estate, and the indebtedness of the congregation is now \$3,800. About 125 people were present at the meeting, and great enthusiasm prevailed. A new spirit of hopefulness has come to this church with the excellent work that has been done by J. E. Wolfe, who has served as a pastor for about a year. The program at the celebration service was an interesting one. The historical events in the church's history were recited by C. J. Morris, who was one of the first members. He stated that the Sunday school was organized first, in 1888, by the West Side church. The church was organized in 1892. The pastors were as follows, although not quite in the order named: Ingram, Edson, C. A. Young, Morrison, Ott, Lines, A. T. Campbell, E. M. Haile, R. W. Gentry and C. M. Sharpe. Some of these only supplied the pulpit for a time. This

A Brotherhood Agency - A Brotherhood Ministry Supplying a Brotherhood Need



These thirteen institutions are maintained in St. Louis, Missouri, Cleveland, Ohio, Denver, Colorado, Atlanta, Georgia, Omaha, Nebraska, Dallas, Texas, Jacksonville, Illinois, East Aurora, New York, Walla Walla, Washington, Long Beach, California, Valparaiso, Indiana, Kansas City, Missouri.

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statement of historical facts was given in a meeting in the church auditorium, at which also music was a feature. Later in the evening refreshments were served upstairs, and brief speeches were made by Austin Hunter, W. F. Shaw, E. S. Ames and several of the older members of the congregation. There was never a time in the history of the church when the future looked so bright at Monroe Street as today. There is absolute singleness of mind on the part of the congregation in the support of Mr. Wolfe, and there is confidence everywhere as to the prospects. Mr. Wolfe has been enabled to accomplish these unusually fine things for the church in spite of the fact that he has been taking work in the university. He will complete his course this spring and will then give his full time to the furtherance of the interests of the church.

President Graham Frank On the Congress

Graham Frank, of Liberty, Mo., President of the Disciples' Congress, writes as follows concerning the feast which has been prepared for Congress attendants this year at St. Louis, April 10-12: "There has been provided for this year an interesting and inviting program dealing with vital questions. It will sharpen the minds of all who attend and participate in the sessions. The Hamilton Hotel has been selected as the headquarters, and can take care of those who make reservations. The central location of the city in which the Congress meets will make it possible for many to attend. We can and should give enough time to this important meeting to make of it a more decided factor for mental and spiritual stimulation. May we not have a large and representative attendance at the St. Louis Congress?—Graham Frank, President of the Congress."

Men and Millions Team at Transylvania

One of the greatest experiences of the year at Transylvania and the College of the Bible community was the "set-up" meeting of the Men and Millions Team for a two weeks' campaign in central Kentucky. In addition to the faculty and student body a large company of

central Kentuckians crowded into Morrison chapel. The rapid fire addresses by eighteen members of the team constituted a unique challenge to the student body and set up an inspiring program for the whole church. Twenty-three students signed volunteer cards, and a much larger number, the life commitment cards. The chapel meeting

Program of the Disciples Congress At the Union Avenue Christian Church, St. Louis, Mo., April 10-12, 1917

TUESDAY 7:30 P. M.

Song Service and Prayer.

8:00 P. M.

Address—Robert Graham Frank, President.

8:30 P. M.

Address—"Latin-America, a Modern Apologetic for Missions"—Editor Charles Clayton Morrison.

WEDNESDAY

9:30 A. M.

Song Service and Prayer.

9:45 A. M.

Paper—"Bible Study for College Students"—Professor W. C. Gibbs.
Review—Professor Arthur Braden.
Discussion.
Business.

2:15 P. M.

Song Service and Prayer.

Paper—"Should the Proposed Plan of Regional Superintendents, Carrying With It the Idea of Regional Conventions, Be Adopted by the Disciples?"—Secretary H. H. Peters.

Review—Pres. F. W. Burnham.
Discussion.

7:30 P. M.

Song Service and Prayer.

8:00 P. M.

Address—Rev. Z. B. T. Phillips, D. D., Rector of St. Peter's Episcopal Church, St. Louis.

Review—John L. Brandt.

THURSDAY

9:30 A. M.

Song Service and Prayer.

9:45 A. M.

Paper—"Is Bernard Shaw a Christian?"—H. D. C. MacLachlan.
Book Review—"Mr. Britling Sees it Through"—Professor W. J. Lhamon.
Discussion.

2:15 P. M.

Song Service and Prayer.

2:30 P. M.

Paper—"Should the Principle of Tithing Be Advocated by the Disciples of Christ?"—Secretary Bert Wilson.
Review—Professor H. M. Garn.
Discussion.

What If We Should Forget Easter, April Eighth?



You answered my cry for milk last Easter. I am still here and there are 600 with me that depend upon your Easter offering for our bread and milk.

FOUR HUNDRED BOYS AND GIRLS, now the comfortable, happy wards of the Church in the six Homes of the Association would be left without food, without shelter, without love, or compelled to find refuge in some Catholic institution.

MORE THAN ONE HUNDRED BABIES, MOTHERLESS, that now find tender, loving protection in the heart of the Church of Christ would be left to the cold charity of the Christless world. Next to a mother's love is Christian love. Shall the babies have it?

ONE HUNDRED THREE AGED, INDIGENT DISCIPLES OF CHRIST, many of them choice souls, would suffer the pain of hunger, cold and nakedness, or the keener pain of public charity. To send them to the poorhouse is to send Christ to the poorhouse.

SCORES OF WIDOWS unaided in the burden of their widowhood would break and go down to dishonor and ruin.

THE CHURCH WOULD SUFFER by our failure to provide generously for her wards. The lodge and the Roman Catholic Church would gain, and the world would condemn.

The Children call, the Aged call, the Christ calls to us for a great Easter Offering, April 8th.

Send it to

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was followed by a luncheon at the Phoenix hotel which was attended by 250. The team brought to this body also a series of great messages.

Northern Illinois Disciple Ministers to Meet

The thirty-fifth Northern Illinois Ministerial Institute will convene at Clinton, April 24, 25. This is, and has ever been, a strong lectureship. The program this year is a good one. It will appear soon. Clinton is easily accessible, has a strong church and a wideawake pastor in R. V. Callaway, and all signs are good for this year's sessions. B. H. Cleaver, of Canton, Ill., is the Secretary of the Association. Every minister of the brotherhood located in Northern Illinois should plan to attend this meeting.

Hyde Park, Chicago, Will Be Host to Dr. MacLachlan

Tuesday, April 17, will be the day on which H. D. C. MacLachlan, of Richmond, Va., will give his first lecture before the Disciples' Divinity House of the University of Chicago, and on the evening of this date the Hyde Park Church will give a dinner for the Disciples of the University, at which dinner Dr. MacLachlan will be a special guest of honor. An effort will be made at this season to have a full meeting of the Trustees of the Divinity House, including Peter Ainslie, E. L. Powell and others. The dinner at Hyde Park Church will be at 6:30.

John W. Allen in Chicago

A large congregation gathered at Jackson Boulevard Church, Chicago, Sunday morning, March 25, to hear John W. Allen, who for thirteen years was minister of that church. The auditorium was filled with people from all parts of the city who were connected with the work when Mr. Allen was here twenty years ago. He has a host of friends in Chicago who love him. Austin Hunter, pastor at Jackson Boulevard, writes of the interesting affair: "It was a rare treat to hear a message again from this earnest man of God. We are in these days reaping the harvest of his splendid sowing years ago. He did a fine constructive work on the West Side. A reception was given to him at the home of Mr. and Mrs. S. J. Clarke on Friday night, March 30th, and it was attended by several of the older members and by the ministers who were in the city when Mr. Allen was here before, Brethren Kindred, Willett and Ames. Mr. Allen was well pleased with the growth the church is making now. It is of interest to know that a few weeks ago a reception was tendered Mr. Allen in Los Angeles attended by over forty former members of the Jackson Boulevard church."

University of Chicago Preachers for April and May

Chicago readers of THE CHRISTIAN CENTURY will be interested in the list of preachers at the University for the next few weeks. This is a rare opportunity for Chicagoans. The list includes: Rev. John Kelmen, of Edinburgh, Scotland, April 8; Prof. Edward C. Moore, of Harvard Divinity School, April 13 and 23; Dr. Harry Emerson Fosdick, of Union Theological Seminary, April 20; Rev. Carl S. Patton, of Columbus, O., May 6; Dr. James A. McDonald, of the Toronto Globe, May 13; Rev. James E. Freeman, of Minneapolis, Minn., May 20; Rev. W. C. Bitting, of St. Louis, May 27; Prof. G. A. Johnston-Ross, of

The Composition of Coca-Cola and its Relation to Tea

Prompted by the desire that the public shall be thoroughly informed as to the composition and dietetic character of Coca-Cola, the Company has issued a booklet giving a detailed analysis of its recipe which is as follows:

Water, sterilized by boiling (carbonated); sugar, granulated, first quality; fruit flavoring extracts with caramel; acid flavorings, citric (lemon) and phosphoric; essence of tea—the refreshing principle.

The following analysis, by the late Dr. John W. Mallet, Fellow of the Royal Society and for nearly forty years Professor of Chemistry in the University of Virginia, shows the comparative stimulating or refreshing strength of tea and Coca-Cola, measured in terms of the refreshing principle:

<i>Black tea—1 cupful.....</i>	<i>1.54</i>
<i>(hot) (5 fl. oz.)</i>	
<i>Green tea—1 glassful.....</i>	<i>2.02</i>
<i>(cold) (8 fl. oz. exclusive of ice)</i>	
<i>Coca-Cola—1 drink, 8 fl. oz.....</i>	<i>1.21</i>
<i>(fountain) (prepared with 1 fl. oz. Syrup)</i>	
<i>Coca-Cola—1 drink, 8 fl. oz.....</i>	<i>1.12</i>
<i>(bottlers) (prepared with 1 fl. oz. Syrup)</i>	

From the above recipe and analysis, which are confirmed by all chemists who have analyzed these beverages, it is apparent that Coca-Cola is a carbonated, fruit-flavored modification of tea of a little more than one-half its stimulating strength.

A copy of the booklet referred to above will be mailed free on request, and The Coca-Cola Company especially invites inquiry from those who are interested in pure food and public health propaganda. Address

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Union Theological Seminary, June 3. Bishop Charles P. Anderson, of Chicago, will deliver the address on Convocation Sunday, June 10.

Herbert L. Willett, Jr., Married at Princeton, N. J.

The following clipping from the New York Herald of March 28 will be noted with interest by readers of The Christian Century:

"Princeton, N. J.—Miss Clara Bradley Hoskins, now living here after having passed a long period in Syria in missionary and educational work, was mar-

TELEGRAM FROM F. E. LUMLEY

The Disciples Congress headquarters at St. Louis will be at the Hamilton Hotel. Moderate in price. Clean and wholesome. Near Union Avenue Church. For accommodations, write in advance. Remember the dates, April 10-12. Address me, F. E. Lumley, % college of Missions, Indianapolis, Indiana.

ried today in the First Presbyterian Church to Mr. Herbert Lockwood Willett, Jr., son of Dr. Herbert L. Willett, of the University of Chicago. The fathers of the bride and bridegroom and the Rev. Sylvester Beach, pastor of the church, performed the ceremony. The Rev. Mr. Hoskins, his daughter and her fiancé were in Syria last summer during the massacres. They escaped overland to Constantinople and after many delays returned to America by way of Copenhagen. Most of their personal belongings were lost. The bride's only attendant today was her sister, Miss Jeanette I. Hoskins. Mr. Robert Willett, brother of the bridegroom, was best man. The ushers were Messrs. Harold B. Hoskins, brother of the bride, and William A. Eddy, both of whom are seniors at Princeton; Norman Buck, a graduate student at Yale, and Kenneth Oliver, a sophomore at Haverford. Mr. Ellis Hudson, a student at the medical college of the University of Pennsylvania, was the organist. After passing

some time in the South Mr. Willett and his bride will go to Chicago, where he will resume his postgraduate studies for the degree of Ph. D.

Forward Moves at Mexico, Mo.

The Sunday School at Mexico, Mo., is in a campaign for new members. The first Sunday was called "Get Ready Sunday," the second "Every Member Sunday." On this day there was an attendance of 595, with 25 visitors. The third day of the campaign was "Bring Another Sunday," and on this day the entire community was reached, there being an attendance of 801. In the Twentieth Century Class of mothers there were 199 present, and 158 attended the men's class. A fourth Sunday was observed as "Come Again Sunday." On this day began a week of preaching services by the pastor, Henry Pearce Atkins, this being Decision week. The Ladies' Aid Society recently met and sewed over a hundred dresses, besides other small garments, for the St. Louis Orphans' Home. This congregation has recently purchased 350 copies of Hymns of the United Church, and the report comes that visitors at the services remark upon the beauty and deep spirituality of the hymns contained in this collection.

Christian University Changes Name

The trustees of Christian University, Canton, Mo., announce that it has at last been found practical to change the name of this school to "Culver-Stockton College." Thus the word "Christian" as being denominational is eliminated from the name, and also honor is given to two leading benefactors of the institution, Mrs. Mary E. Culver and Mr. R. H. Stockton. The name has now been legally changed, and the new title will obtain after June 16th of this year. The trustees believe that the word "university" less fitly describes the institution than the term "college."

—Edward Scribner Ames, of Hyde Park Church, Chicago, gave an address at last Monday's session of the Disciples Ministers meeting, held at the Y. M. C. A. Hotel. His topic was "The Significance for Religion of the Modern Mystical Movement." The Wednesday evening "Conversations on Religion," which have been a feature at the Wednesday evening meetings at the Hyde Park Church, have met with great

success. This congregation is setting out to raise \$2,000 for missions as its contribution this year.

NEW YORK A Church Home for You. Write Dr. Finis Idleman, 142 West 81st St., N. Y.

—Two hundred churches of Cleveland, O., united for ten noon-day meetings, from March 26 to April 6, the services being held at a local opera house. On Friday, April 6th, W. F. Rothenburger, of Franklin Circle church, spoke on the topic, "Fellowship With Christ in His Sufferings."

—The men of Jackson Boulevard Church, Chicago, on last Saturday evening, surprised their pastor, Austin Hunter in celebration of his birthday. On last Sunday the Siloam chapter of the Eastern Star met at the Jackson Boulevard Church and the pastor spoke on "Esther"—one of the "points" of the "Star." There was a large atten-

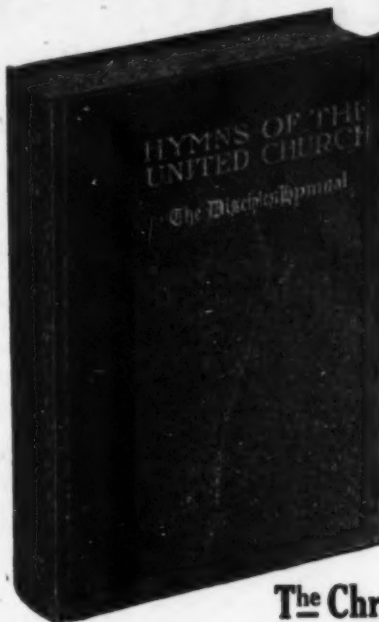
dance and an attentive hearing was given Mr. Hunter. The congregation at Jackson Boulevard will have another "Joash Chest" this year, the money raised to be used for the decoration of the church auditorium.

—A. B. Houze, pastor at Central Church, Lima, O., reports the close of a five weeks' meeting, led by O. E. Hamilton, Mrs. O. E. Hamilton and Mr. and Mrs. V. P. Brock. Mr. Houze writes in praise of each of the members of the team as to ability and devotion to their work. As one result of the meetings 202 members were added to the congregation, thus making the church one of the strongest of the city. At the reception at the close of the meetings about \$1,000 was raised for the current expense and benevolent funds of the church.

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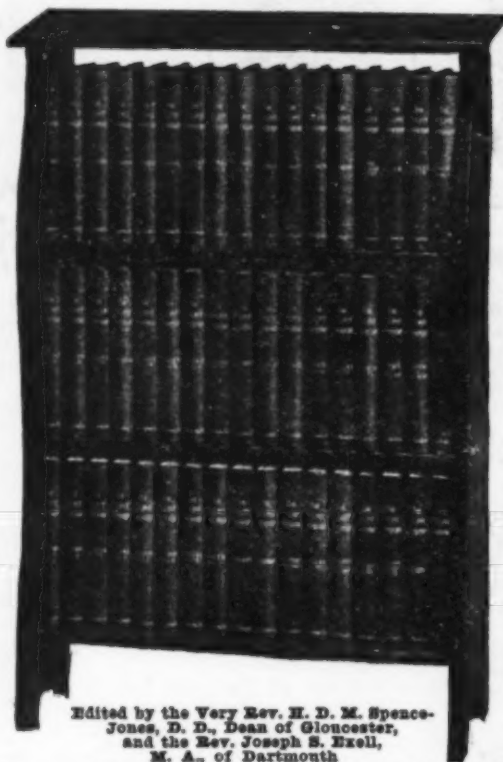
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